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THE

AMALGAMATION

OF

AMERICA

By Sylvester Russell

Normal Solution of the Color
and Inter-Marriage Problem.

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PRODIGIOUS PROLOGUE

The Amalgamation of America which treats of the mixing of the races, is a subject based upon color and its relationship to inter-marriages, in cases of true love and mutual desire. Admitting there is no law that can be based upon the color of a person's skin, the question arises:"Is it best for colored and white people to marry legitimately or is it best to hinder the respectable course of human and rightly lawful ties of happiness, by objections favorable to vice which would equally prostitute the white and colored girl alike, as an open example of what the traffic in souls conspiracy indicates in the fastedious field of illegitmacy.

The blue vein society, an element of the yellow hue, in shade of color, who had their origin after slavery, were derivities who tried but could not exist in a separate degree of color domination under the pressure of a jet black mechanic's industry, his brain in politics and his ardent passion as a lover and his later riches, to combat against the yellows of their own race admixture, who fell prey, as a signal proof that color is only a

blight on a condition of which no particular complexion will be a conqueror. In this example it is more definitely proven that the same outcome is due in the disposition or stand taken by people of lily white color, which will continue to be of less importance as time goes on. What people think today will be nothing tomorrow on the race question, no matter how deplorable the inevitable may seem to those living who object and those living hereafter who will not object to what is a false preference, once a human sorrow. Everything written in this book on its subject is true and what is true will last. The subject is graphically defined and in it is described what is authentically ascribed as a general historic record for the benefit of all of its objectors and readers.

Very truly yours,

Sylvester Russell

Chicago, February 12, 1920 The Author

THE AMALGAMATION OF AMERICA

By Sylvester Russell

Portaits of life in literature have their beginning with knowledge, and with that knowledge is recorded the object of an author's desire, which may not always be truthfully told by fiction writers. Their subjects can sometimes possess subjugations to facts which might be concealed by false pride and fear of derision.

The true history of American people is an encyclopedia of human nature we do not fully read in books. Historians do not always submit self-evident truths, and if they did many publishers would not offer it for sale because of facts which racial history involves and the stigma of slavery which mixed the blood and color of the lily white heritage of the great majority, since the landing of Christopher Columbus, who were not already tainted with the Red man and the Orientals. The social condition of color, then, was slavery. After slavery there could be no social condition built upon color. American slavery produced shades of color. Party politics, at this point noted, also created another new intervention. Prejudice, built upon condition, was the only barrier to

Lilly White Colored Actress
Once famous in
AMERICA AND EUROPE
Married an English Nobleman

Lilly White Colored Actor
Once famous in
America and Europe
Married an American Jewess

progress for the black sons of slaves—the mulatto or half-white children of slave holders before the Civil War and the amalgamation which followed thereafter and the French lure of creation, when they pitched their tents in New Orleans, which gave the octoroon to history in the drama of Harriet Beecher Stowe's "Uncle Tom's Cabin."

And now America had for its PRIDE in population, south of Mason's and Dixon's line, thirty percent mulattoes, twenty percent octoroons, ten percent lily whites, called colored, five per cent of pure white colored who knowingly pass for white, say nothing of the direct knowledge they have and their white relatives have of of each other, which they hold in secret, and it is this very same secret of American amalgamation, that makes white people of the south hedge, shy and shift the true facts of the situation by supplimenting false modesty in trying to invent and establish the words, "Social Equality" as an assumed denial of Amalgamation, shown in the light color of a Colored-American's skin. Then came the march of proceedings from the south in emigration to the north, which by proof established the news of which the subject has accredited. Conspicuous of the facts of various causes of amalgamation and in various

parts of the country, would be to give only a few synopsis of true life cases for example, without disclosing names, except in necessary cases already known to the public of few people of whom in philosophy may be used as common proof data.

What confronts the race problem today is the development of vice and the interception of marriages between the races of yesterday. While there is no particular desire on the part of either races of people to inter-marry, the compromise is up to the white race because in love cases of the future, the tie which binds must either be honorable or morally distractive and distructive to all races alike in America, now a gradual mixing country.

Once in the dear days past beyond recall, the fact is recalled that a black slave beloved by his white master, a slave holder who died and left the wheel of his fortune within a wheel, wherein that if he remained in the family as a servant and guardian, something more than a servant, that he would inherit one-half division of the estate of his late master. Both parties had families but nobody ever knew why such a will was made, except the colored man in compact with his master who made it.

The precedent only goes to show that devoted love, honesty and industry as well as truth had convinced large elements of the best quality of southern white people, that the black man's heart was right, as a majority before the lower element of the white south had reduced the slavonic trend of manhood to their own murderous and dishonest level. Many fine cut colored boys and girls who were brought up from childhood by white families of the south, deserted them because of the social condition of color which they could well afford to ignore, since the white people who raised them thought of them as their own. And why? Nobody knows, except the tie which binds and the tie of course is a human one, which knows no color but deals with God and nature, which is human. The color of one Human Being is as good as another. And then the condition, because of the intelligent progress of humanity, began to turn. The stigma of slavery had past. Hon. Frederick Douglass, the brainiest colored leader of his time, politics had made him the "Recorder of Deeds" at Washington, D. C., he was called, I think, the "Sage of Anacosta." However, Douglass must have decided that it would be

best for the human side of posterity to enlighten the minds of Americans by showing them proof that color of skin is nothing. He knew that slavery had created the difference but slavery was well out of the way. He knew he was a rich man. So he married a poor, but respectable white lady clerk in the governmental department. The news created a sensation throughout the country until at last people began to realize that 'of such' after all was the cause of humanity and there has been such marriages ever since, to prove nothing to the contrary. This was enough to have taught the nation many years ago that such heathenism as state laws against inter-marriages is an outrage on humanity as an illigitmate obstruction to moral purity and the divine law of God. This does not advocate inter-marriages, if you are a reader who is prejudiced, but it does approve of them if parties love each other and desire to be united. None but the unwise can object and escape the deference due.

And now let us take a globe trot around the country and measure up a few incidents, of personal reminiscences. Over forty years ago, a jet black colored coachman married a big Irish chambermaid employed in the same family. They had two children, a boy and a girl.

The girl was of brown color with black straight hair and coal black eyes. Her brother was a pure white boy with chcstnut hair and blue eyes. This occurred in New Jersey. Since their parents were lawfully married people, their respectability stood out bold as a safe guard to their human rights, so they had no trouble and good fortune followed their children. In the different states of New England, there are many small towns where inter-marriages occur and nothing is thought strange of it by the citizens. When a white girl makes up her mind that she wants a colored boy for a husband, she gets him. Her brothers stand by her and they are socially recieved by all the other white families as associates in the town and the few objectors, if any, are sneered at and critized. I have seen this invaribly with my own eyes. It is quite the same with the Indians and most general with Japanese. The white girl is an easy victory for a "Jap." In the fewer cases where the white man marries the colored girl, the white man has most always proven to be a good loyal fellow. The intermarriages of the Canadian-French and the Colored is a thing of beauty and a joy forever. In many cases the

Canadian Frenchmen along the northern New England border have been known to marry colored girls of light complexion. On the Canadian side, I once knew a light colored lady from Baltimore whose husband had died and left her a mansion. When I came to that city as a noted singer, I stopped at her residence. There was no color line in that city and if so it was not accorded to a song bird. Much of the notoriety of the color line in these days is built upon the art of deception by certain elements of white people which is speedily growing out of practice.

The days are, and will continue to be fast approaching when objections to color as a mere pretense to abridge a marriage, will be left alone as a silent issue. We see worse documents every day. There is absolutely nothing in color. Manifestations of embarrasment in practice by some white people, sometimes ignorance, is only the fool hardy of false pride. It is true that in the great white majority, there is a recess among white people who seldom ever come in contact or even get acquainted with colored people living far away from colored populated districts. These people who are not accustomed to

the cordial, peaceable, law-abiding habits of the colored race, are led to believe by the stratling false disclosures or exaggerated extracts and unjust headlines in the daily papers, to believe that all colored people are bad, distrustful and moral degenerates. All these drawbacks, the colored minority race has to deal and reckon with in comingling in daily life and travel. This is a good reason why inter-marriages are undesirable to either race. But on the other hand, in the case of an honorable love match and desire of lawful marriage, ordained by God the Creator of Human Beings, there cannot sanely be any rightful interference by either race and law in this country cannot uphold outlaw or tolerate the combat of race wars in tragedy. America, because of slavery, will in the course of centuries naturally become a mixed country. All wise people know that. Friction, in these days, would be no barrier to posterity. The races will continue to mix gradually and it should be admitted lawfully. To abridge marriages would be to enforce vice, and vice would equally the same, prostitute the lily white human American girl to the "Brownie" and both races would continue to amalgamate illegitimately.

But in the case of objection to inter-marriages, by

law or out-law, the condition would become worse instead of better. Objections would be met by a defy or repulse by those of both colors interested , just as they have been in country towns, and the honorable side won. While Chicago furnishes the largest scope of racial assimilation the same condition of proceedings exists in all the other large northern cities, as a natural result, and "Quicken Thou me in Thy Way" of the Scriptures, will be hence well ascribed of the south. In Chicago we have everything in the color line from the respectable and socially intermingled to the dis-respectable and ill- reputed. Of the two classes in element, there is no difference in the habitudes of life than there is among an all white settlement and in some cases white people would rather live in a colored neighborhood because the two races of the high or low class, do not bother each other, unless there is a mutual understanding. And even in some cases where the ignorant and noisy are sometimes insulting, it is very seldom that a white person is ever molested by a member of the colored race and those who reside in the thickly colored settled districts are well aware of it.

Perhaps to define the Settlement situation more

closely would be more accurate. Regardless of clamor which has been heard or at least read of on the race question, there are apartment flats in Chicago, in the Hyde Park district where colored and white people live on the same floor with hallways directly opposite in buildings where white people refused to move out merely because colored people were moving in, and all live in the peaceable realm of cordial legitimate relations of friendship because the people are respectable of both races who do not give social relation a thought but go about their own business the same as next door neighbors. In that class of flats, immorality or even "buffet flat" termed residenters, would not be tolerated of either race of tenants. In another district there is a fastedious class of white people who keep roomers, some of their roomers are lily white colored men, knowingly so, at times. I was once acquainted with a couple, a fast white man who lived with a lily white colored girl in white flats and hotels continually as man and wife whereever he desired to go, for he was a high polished crooked sport and I knew her to have formerly been notorious in the long since abolish-

ed Red Light district.

In the question of foreigners, they are more legitimate and less deceptive in their moral procedure. Quite a few Italians, Greeks, Austrians and Mexicans are lawfully married to colored girls and versi vici. I was once attracted by a very light fine looking colored boy, who drifted into Chicago from New Orleans, because of his utter facination for pretty very dark girls. He had a Holland smile and a Dutch thin curl of chestnut hair that fell over his eyebrow. He had a long name but went by his first and middle name Edward, as Mr. "Edwards." One day I slyly interrogated him and found out that his mother was a very black woman and his father was a German emigrant who came to New Orleans and was lawfully married to his mother and he avowed that his father would die before he would permit any infringement upon the rights of his family and there were six children and one brother was pure white. It would be useless to talk of the Indian blood in the African family. It dates away back. The Twentieth Century with beauty culture parlors and high brown face powders,

told that deception of color was a welcomed visitor to both races. It is impossible now to tell a light girl from a white one when she is made up fine with cheeks like rose leaves in the summer. This trick has been favorable to white girls along the color line. The white girl now passes for colored whenever she pleases. The color of her hair now makes no difference. Colored girls are born with different shades of hair and women of all colors dye their hair also, and they all look the same. It is a day when no man has a right anywhere to pick out a girl or insult the party because she looks white or is white when seen with a colored man. Thousands of colored girls are lily white and are proud of it because they are living in a day when they can fool the white man just as he fooled their ancestors.

This subject, however, is not advanced to invite race advances or prejudice. Its too late for that and arguments are useless. I am showing that amalgamation in America as a color development has mixed the races and will continue to mix them as time goes on in generations to come and nothing on earth can or will prevent it. God's law and hamanity must and will stand, and intermarriages in love cases must sustain it. If State laws

are passed that abridges mixed color marriages, what weight are they going to have in the future? They have no business to exist. Just notate the high ideal conclusion of the first class white southern aristocrat. Many of them, some in cases I knew personally, have sent their mulatto relatives to northern colleges to be educated in secret to fit them for any occupation available to success and aided them to rank in any color or class which their color, south or elsewhere would permit. Supposed white people have died in the north and were sent south to their colored relatives for burial. The pages of unwritten history are full of racial admixtures, some by the quiet accident of bastardy, some secretly legitimate and the large surplus of illegitimate as a total of the vice element, and it is of this element that color differences are blasphemed and disregarded and the only way to save the human family from moral ruin is to let lovers marry, white or black in order to save the moral standing of a nation morally blighted by our white forefathers. If the marriage compact of two persons is to be denied because their complexion is merely of different colors, then it is time to rebel against the white man whose own color is tainted, who assumes to abridge the respectable law of God in marriages and the only step for a black individual to take in such a case is the opposite and equally respectable

view, that if color brings abuse the same abuse has a right to be handed back to the white race in prostitution.

Now which would be the best to save the human race in the speedy advancement of racial antipathy, true love and inter-marriage or vice passion and equality degeneracy? If the moral law is to be broken or falsely abridged, the white girl is lost, and as a race belonging to a great majority, the reversal in the past history of color would be told. The white slave has been falsely named. The white faun who lured the "brownie" and had him lynched, was most unhappy and the white man who leased a flat for the "brownie's" sister, built castles in the air that toppled over and crushed his heart. So what are we going to do? Love is pure, marriages are sacred and secure and the color of a person's skin is nothing.

This history is of no particular interest to colored people. It is of more value to white people of the far scattered element who do not know anything about the problem of color at all since they are not within touch or even hearing knowledge of the color question. Millions of white people don't even know that in every thickly

settled district that white men and even boys live totally among colored people. Some have been accustomed to their lives and habits having been brought up among them and never leave the neighborhood, some are tradesmen and mechanics while others are gamblers, roustabouts and pool sharks. In order to show that the colored people do not take the initiative in mixing, is shown in colored settlement white preferential and colored preferential restuarants, in the North. The white man prefers the colored restuarant to take his colored girl and the white girl naturally, too, has to prefer the colored restuarant to be with her colored boy and so the races continue to mix by the white people themselves taking the initiative and thrusting themselves on the colored people—passion force, financial force and the assertedness of a bold white majority independence.

Now in order for the colored race to force themselves over on the white race side, it is necessary to be a distinguished educator in the upper class, or a distinguished fighter or gambler, much less a politician, in the faste-

dious class. But of thosewho are not faintly reminded of their color, are those, of course, who pass for white. The biggest give away I know of the white race is the notoriety of lily white colored actors and actresses who were celebrated as white on the American stage and in most cases, managers knew it. They knew that the greatest living American born Juliet, of Shakespere's masterpiece, was a lily white brunette whose blue veined temples indicated her black blood and she lived in a cupola castle on the mountain top, near the quiet hands of Rip Van Winkle. And there was an actor who starred in the drama and also a black face vaudevillian who received the highest salary at that time of any monologue artist in America. His wife was white but a tragedy over shadowed their lives and the poor fellow, rich and famous, committed suicide.

The generation just past knew well of a minstrel singer, whom a noted white minstrel discovered in a colored minstrel show in the south and took him in his own big northern city show and passed him for white. He was a mulatto. His mother was black and his father was white. After he had accumulated a few thousand, he married a white woman who knew he was colored.

Their boys were white and the death of his wife and one boy broke his heart and he died leaving the other boy to still contribute to the amalgamated issue of the already much color-mixed Americans.

Once a lily white colored actor of Washington, D. C., who never cared to pass for white, of a famous big time team of American and European artists, married a Jewess who forced herself upon him. Another instance of a lily white colored actress who went abroad, stayed abraod after an English nobleman had forced himself upon her and married her.

What made New Orleans famous was the loyalty of French and Dutch emigrants who, years ago had sought out dark skin colored women, loved them and many of them married them in disobedience to bogus laws in some parts of the south but were loyal and defiant for the welfare of their wives and creolo families of children.

In the nick of time, New Orleans exploited a famous beauty called white, but she was a creole and a star actress. Her face was white, her cheeks were rosy but she had auburn hair and eyes of brown. Once upon a time

a New York manager of German descent came along—saw her, fell in love with and married her. He was rich, so she put her foot down and would not act any more. She retired and New York society received her with open arms. When she togged up her mansion, she filled her house with colored servants. Through the colored servants news leaked out of her ancestry only among the colored people. She did not care and enjoyed their knowing it. She knew in that day and time, they would not tell the white people and even if they did, white people would not believe it. Soon a little son was born. I was a singer in a mountain resort in New Jersey when the colored waiters would point the lady out to me. One of them waited on the family. I knew her coachman and footman. There were no automobiles then. Her little boy, a pale faced white child with black hair and coal black eyes, was a manly little fellow who was taught to always be kind to the colored servants and I doubt that he ever knew of the race extract to which he belonged.

Perhaps one or two more rare cases might be fitting proof of what color preferences can never undo.

Once in Erie, Pa., a sweet freckled faced girl with a wealth of black wavey hair, passed in society as a Jewess. When it became known that she was indentified with the colored race, her white friends divided equally for and against her. Then she committed suicide. I was in that city at the time. During the writing of this subject, the death of a great American female violionist was announced and the public never knew that she was a member of the colored race.

What was most notorious was when the white wife of a famous black champion pugilist committed suicide in Chicago, when she discovered that her husband was enamored over a colored prima donna who was famous as a vaudeville songster.

Once in New Brunswick, N. J., a white girl sought a colored boy against his will but in obedience to his mother, he married the girl. I was well acquainted with the party. They had three children, all girls, high browns and pretty with beautiful hair. Their ages ranged from three to nine when their mother deserted them. She was so haunted with the spirit of a mother's love, that she returned and took the children home to their white relatives in the country.

About six years prior to writing this book, there came a boy from Arkansaw to Chicago. I was introduced to him by a State street rounder. The boy was lily white and well educated. When I interrogated him he told of his father's Indian blood, his mother was a light copper color with copper hair, too. The boy did not get along so well in Chicago, he was handicapped. He was afraid of white people, that is, the usual southern fear of intimidation characteristic of southern oppression. He had a classic name of the Indian tribe. When I discovered his conscious fear, I told him that you've got to be white in order to make a living and tutored him in the art. "Don't be a clown," said I, "Take your place in color like the rest."

Hard luck one day soon forced him down in the loop where he got himself a sure enough job as a shipping clerk. He returned jubilant. He was passing for white. He was very intelligent and remembered I told him not to shy his own race of people but to keep his mouth shut, greet everybody and go right along. He took the tip and the last I heard of him he had been a white man ever since. Now, who can help it? And, who can blame him?

And now in conclusion, wherein the wisdom of enlightment, the problem of color and inter-marriages has been commented upon, the half has never been told. The untold superior love, passion, wit, strength, mechanical and musical genius, love of country, love of color and love of pleasure of the African blood, is universally manifest and their nature in beauty or ugliness, irresistable charm glad hand of friendship to mankind and genuine loyalty to a real friend and gifts of magnetism, which have all long since ruined the color problem in the folly of sin, so well known because the white race was morally weak. The change came in the land. In truth, condition only, has been the barrier to two races who actually love each other. The commonest proof is the admixture of colors in respectable colored cabarets, with music, singers and dancing and the cordial Christianity of some white churches where they have rented pews to wealthy colored members. After all, it is in some unknown but great hereafter, is where all colors will flock together. But of this earth, posterity has deemed that in order to obliterate race chastity, jet black must aim to marry yellow and the two factions aim to marry white, in order that America may grow strong as a white man's country by obliterating the color of black, so in the centuries to come when Ethiopia shall rise again, that America may remain a strong, rich white conntry by the intermarriage option of its rare nativity.

Original Octoroon Sisters
Who Passed for White in
AMERICAN VAUDEVILLE

QUADROON LADY
Who Married A
West Indian Jester

WHAT A WHITE MAN SAYS ON THE COLOR QUESTION

When Dr. George Burman Foster was sought out to speak on the color question November 9th, 1914. Here is what he said:

"In the final summing up, after thousands of years, there will be no pure white race in America, nor will there be a black one.

"Man has been thought of in many ways throughout the ages."

"He has been considered an angel by some, an intellect by others, and nowadays they are coming to think of him as a toiler engaged in performing the work of the world. To him there can be no sharp distinctions of race and color.

"For this reason, the idea, unpopular, to be sure but still indicated by the facts, that the races in America are amalgamating is not unwelcome to many thinkers. Let me give you an example: A year ago at a public gathering I addressed an audience which was one-third unquestionably negro, another third unquestionably white, and the rest somewhere in between. That simply goes to show that we are now part way along in the progress which I do not hesitate to say will be accomplished in time. The black race is to be absorbed.

"In fact, the thing will not be so repellant in a few hundred years as it is now. As it is, those who say the relation between whites and blacks is a symptom of mental defects on the part of the whites, fail entirely to consider that times without number the scions of our best southern families have shown signs of such degeneracy. Is it not more reasonable to expect that as time goes on the more cultured blacks will more or less naturally intermingle with the least cultured whites in the south until eventually the whole process will have been completed and our race will have absorbed the other? Surely there is every reason to believe that that condition will result."

In conclusion, Prof. Foster said: "The declaration of geographical segregation is only a theory."

THE SEQUEL SONG

I will tarry—I will tarry,
I will marry, is my song;
Tho' the path be rough and stormy
Honesty is never wrong.

I would linger—I would linger,
Where I found love true and sure;
Me, the humble standard bearer,
Morally of what is pure.

I would conquer—I would conquer,
For the sake of happiness,
Rather than with vice engender,
To bring sorrow and distress.

If young cupid—if young cupid,
With his dart should pierce my heart;
Taunt me not of creed or color,
Marriage is love's sacred art.

I'd be loyal—I'd be loyal,
And love's happiness prolong;
Free from vice in Holy wedlock,
Is the Sequel of the Song.

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